G. R. S. 59]

GENERAL AND REVENUE SECRETA

1902-03
(Muzfar)

File No. 57

Serial Nos.

Papers Filed.

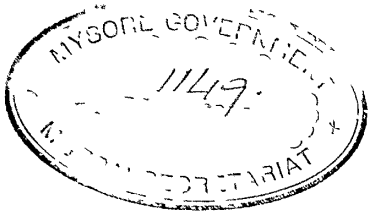
*Month*_____

SUBJECT.

Rough drafts regarding the opinions on the claims of the Kudi and Inamji Mutts to the Addapalakkis and other Honors.

PREVIOUS REFERENCES

LATER REFERENCES.



Sub[d] to the Secretary, with the Jud[l] Dep[t] File 18 of 1902-03 in which is to be found the Muzarai Dep[t] order of the 2[d] Nov[r] 1903. This may be transferred to the Muzarai Department HR 21/12

Transferred to the Muz. Dep[t].

22.12.3.

HR 21/12

H. Manjundayya

Submitted for orders with the judicial and the muzrai Dep[t] files.

JS
8/1/04

Sub[d] to the decision.

In this case the parading of the sarsiquias took place within the said premises and I do not think that the by. Supt's order (Flag A) of 1863 prohibits such parading. It appears to refer to such parading in public streets, the

object being to prevent any
breach of the peace. No further
action need therefore seem
to be necessary.

2

Yes.

The present Swamy
has not chosen to submit
any apology for his
predecessor's conduct
in going in procession
in the streets of Vavaygri
in Addapalaki. The
monthly allowance of
Rs 24 has been already
stopped and will continue
to be so till the new Swamy
moves in the matter.

Yes

10. 4 '04

17118
11 4 04 1918

The old Dyk comes
order referred to was
not stopped only with
the object of preventing
the breach of public peace
The order was cancelled also
because the Swami was
not entitled to such privileges
The present Swami would
have acted discretely if he
had not been hasty in such a
decision and indefensible position
It may be submitted whether that
fact must that he will not by
his conduct render himself liable
to such any unfavourable criticism
there is no need

E. assumed charge of the Math on 5-4-04 (Monday)
declared entitled to the Gurupooja allowance
Rs. 24 per month
5-4-04
Recd.

Submitted to His Highness.

I have gone through the voluminous records connected with the claims of the Kudli and Murgi Matts for Addapalakki and other honors.

I may say at once that it is inexpedient, in my opinion, to permit the resuscitation of honors and privileges which have ceased to be enjoyed for several years past.

2. As pointed out in the First Assistant Resident's letter No.2136, dated the 13th June 1895, (in connection with the case of the Kudli Matt), the insignia in question, viz., Addapalakki, Makarathorna, Panchakalasada Swethachatri, Dhavala Sanka and Hagal Deevatige, are privileges which it is for the Ruling authority to accord, and not, I may add, for heads of Matts to litigate about, or to ask for as a matter of right on the strength of stray documents evidencing the exercise thereof in times long past.

3. Again, the declaration of His Highness the late Maharaja Krishnaraja Wudayar Bahadur III, in 1863, that the right to these insignia was vested only in the Guru of the Sringeri Matt, and the opinion of the Chief Commissioner Mr. Bowring, expressed in his letter of 1868 to the Government of India, that the Sringeri Guru is the only Guru in the Province who is permitted to use the Addapalakki or cross palanquin, are entitled to weight, both as testimony to the existing practice and as a declaration of the intentions of the Ruling authority.

4. Turning to the facts of the two cases, I find from the records -

I. As regards the Kudli Matt.

(1) That in the Sannad granted by the late Maharaja Krishnaraja Wudayar Bahadur III, in 1811, the use of the Addapalakki is referred to.

(2) That the Kudli Matt appears to have enjoyed the honors in dispute till 1847.

(3) That in 1847, there was some litigation between the Sringeri Matt and the Kudli Matt, as the result of which the right of the latter to the use of the insignia was decreed by the Courts in its favor.

(4) That in 1884, when the Swami intended to go out, and applied for a Rahadari, the claim of the Matt for the use of the Insignia was rejected by the Dewan Sir Sheshadri Iyer on the ground that evidence of the grant or enjoyment of the privilege was not forthcoming.

(5) That Sir Sheshadri Iyer again carefully considered the question in 1895 on a reference from the Residency, and declared that it was most undesirable to permit the Matt to reopen a claim already decided against it.

(6) That certain records since obtained from the Palace show that, when the Swami visited Mysore in 1850-51, he used the Addapalakki with golden Panchakalasa.

II. As regards the Murgi Matt.

(1) That the grant of the Addapalakki is evidenced by Sannads granted by His Highness the Maharaja Krishnaraja Wudayar Bahadur III, in 1816.

(2) That the use of the insignia was prohibited in September 1863, under the orders of the Deputy Superintendent of Chittaldrug.

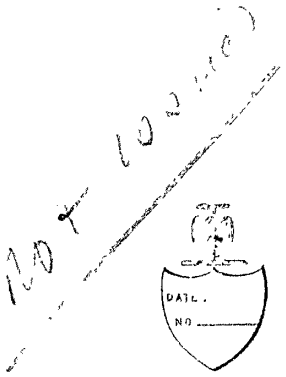
(3) That, in September 1869, however, a Rahadari seems to have been issued by the Secretary to the Commissioner, to the Matt permitting the use of the Addapalakki.

(4) That when the Swami made use of the insignia in 1902, the Government considered that such use was unauthorized and placed his allowances under stoppage as a mark of their displeasure at his contumacious conduct.

5. Against the proof adduced of the enjoyment of the honors and privileges in question by the heads of the two Matts, there is the fact that the right has not been shown to have been recognized, or exercised without objection, in the Mysore State, in the former case since 1850-1 and in the latter since 1869

6. A separate note will be submitted as regards the petition of Singlachar and others of T.Narasipur, received with the Private Secretary's D.O.No.211 of the 25th April.

Record of Cases submitted for the Orders
of His Highness the Maharaja.



Subject.

Opinion on the claims of the Kudli and Murgi Matts to the Adda Palakki and other honors.

Order.

Programme.

Read the following:—

Letter no 3576
dated 20th May 1904
from the Offg Magistrate
Secretary to the Dy
Comr, Chitaldurg
District, observing that
the Swami of the Kudli
Matt might be allowed
to go in procession with
such of the customary
insignia, as were
unobjectionable, in
strict accordance with
manual, other than
"Adampulakki"

(ii) Letter no 29 dated
3rd July 1904 from the

the Dy Comr to the Secretary
to Govt in the Municipal
Department, submitting
a report regarding the
missing (other than
Adampulukki) to which
the matter was entitled

(iii) Docket no 561 of
dated 8th April 1905, from
the Asst Comr in charge
of the Chitaldrug District
submitting a copy of the
order issued by him to
the Amildar of the Chitaldrug
Taluk, regarding the
missing to be used by
the Swamis at Chitaldrug.

(iv) Petition Regr no
4325 dated 22nd May 1905
from Subba Bhatta
Agent of the matt, bringing
to

to notice here the temple of Dumumpore, where the Kandli Swami attempted to stop, object- to the latter passing thro the streets with his insignia

(iv) Letter no 671 dated 29th May 1905 from the Offg Dy Comr, Chittaldrug District to the Secretary to Government, Revenue & Revenue Departments, reporting on the petition of the Sivachar and the muslemen inhabitants of Chittaldrug and Dumumpore, regarding the Kandli Swami's procession at Hosphuly

(#) 4

And (vi) Petition Rept
No 4475 dated 1st
June 1905 from
Shanmukharaya and others
of Davangere (represented
by Mr. D. Venkatarangaya,
Advocate) objecting to
the use by the Swami,
of some of the insignia,
and to his going through
the Lingayat streets at Davangere
with those insignia.

Order known:—

The Agent of the Kadli
Matt and Mr Lakshmiranga Rao,
Pleader, having brought to
to Government
in 1904 that the Deputy
Commissioner of the
District-

had given instructions
to all the Shikaris in
his District, directing
them not to allow any
of the municipally-invited
15 musicians and that
the Swami was kindly
but to grant incommunicado
not being able to travel
at all, it was observed
in the Office memorandum
Secretary's letter no 3576
dated 20th May 1904,
read above, that the
Swami might be allowed
to go in procession with
such of the customary
insignia as were unobjectionable and
were in strict accordance
with

Adhapulukki with
Ganesha Kulasa
makuna Swamy
Ganesha chatri
Ganesha Hoysal Decorative
Sankha
on the back
the elephant-

Chamara
Chamara Vadya

Giving)

(86)

with reference, other
than Adalpalakki, the
question of using which
was pending before Govt.
The Dy Comrs rpt dt.
Ramanujiengar accordingly
has submitted a
report to Government
in his letter 29 dated
13th July 19 stating
that, with a view to ascertain
what were the customary
and unalienable
insignia to which the
Swami was entitled,
he held a local enquiry
and that having been
satisfied that the Swami
had been using the more important
insignia such
as

as Adhikarikkal
Makkara Sankranti, Swami
Chakki de hissued
orders to all the Amildars
and Dy Amildars in
his District, directing
them to allow the Swamis
to go in procession with
all the usual insignia
- sive of such ordinary
ones as the head of
every religious matt
might
may make use of, except
Adhikarikkal

2. Subsequently upon
a representation from
of the Chitaldurg Taluk
the Amildar to the effect
that the Lingayats at
Chitaldurg objected
to the use of Panchakulasa
and the use of Hosasu

(4)

Nishani on an elephant,
the Asst. Comr. or C
Superintendent Govt.,
when in charge of the
Chitaldrug District,
issued an order dated
7th April 1905, limiting
only Hind. Panch Kalasa
and Nishani were included
in the list approved by
the Adalat Court on the
4th July 1848 and therefore
~~Hind~~ Hind- the use of a Palanki
with Panch Kalasa and
the use of Hasam Nishani
on an elephant were un-
-objectionable. He also
decided that, when an item
of insignia was mentioned,
the number constituting
each should be according

5

to proceed.

3. From the Offg Dy Comr's letter no 671 dated 29th May 1905 to the address of the Secretary to Govt in the General & Revenue Departments, it is observed that, in accordance with the District magistrate's orders of the 12th July 1904 referred to above, the Swami in the Chitaldrug town went in procession with all the insignia therein mentioned, that the Linguets at Davangere, where the Swami is at present, complimented to him that the Swami was using objectionable insignia

insignia and hoisted
that the procession should
be stopped as it was
against removal and
hurtful to their feelings;
and that the thereupon
explained to them that,
~~as~~ the whole question
was thoroughly sifted
by his predecessor in
Remonstrances and orders
issued for the use of the
insignia in question.
~~The Petitioners~~ It is further observed
~~for the suspension of Govt.~~ from the second letter
~~should not be allowed~~
that the 24 hours allowed to the Lingayat petitioners
~~have~~ 10 days' time as prayed
for by them, to appeal against
the District magistrate's
orders and at the same
time obtained a mutchulika
from them to the effect
to withdraw that time they
that ~~if~~ should ~~buy~~
^ failed

failed to get the District
magistrate's orders set-
aside the District-
authorities would be
at liberty to conduct-
the ~~procession~~ procession
of the Swami through
the streets of Dammagu-
The Offg Dt-magistrate further
~~He~~ added that "his present
will expire on the
morning of the 3rd"
June 1905 and that
"should no orders of
"the Chief Court or
"Govt be received,
"annulling the District-
"magistrate's orders, it-
"is proposed to take the
"procession with all
"the insignia in the
main

(14)

main streets of Davangere
on Head-days"; and Head-
in the interest of the public
to prevent the occurrence
of any disturbance on
Head-occasion, he was
addressing the Inspector
General of Police requesting him to send
some Special Reserve Police
men - The Lingayat petitioners, in their petition addressed
to Govt against the
4. With reference to the Ex-magistrate's orders,
arrangements reported object to the use, by
to have been made by the the Swamis, of some
Dy Comr in his capacity special insignia
as District magistrate, including Panchā-
regarding the conduct of the procession, Kalasa and Hasana
the Govt observe Head- Vishani and to his
it is of course the primary going through the
duty of the District magistrate Lingayat streets
to prevent breach of peace. with those
and from what has been & request the Govt
placed before them to decide shortly
insignia the
is to.

in this matter, they
are of opinion that
our Church Authority
is proceeding both
cautiously and firmly
and that ~~the~~ interference at this stage
~~is unnecessary~~ is premature
~~is open to the objection~~
~~that this case is~~
~~of justice~~. The Advocate
who presented the Petition
for Shadrakshumpha
and other Liangyats
will do well to advise
his clients not to break
the law or take it
into their own hands &
thus render themselves
liable to be dealt with

con by the authorities
of the to the disputed

by the magistracy.

5. As regards the insignia mentioned in the orders of Messrs H. Ramanujiyar and Srikantiah dated 12th July 1904 and 7th April 10 respectively, it must be observed that the Govt. order no 3633-197 dated 15th September 1884 did not sanction the application of the matt Swamis for the use of "Ardha Pallaki"; and from the correspondence that took place between the Director and the Hon'ble the Resident in Mysore in 1895, on the petition of the Kudli matt, it is further observed that not only Ardha Pallaki, but also Mankuda Torana, Panchakulasa Sweta Chatri,

Dhanda Sankha and
Hargala Dandiya have
also been prohibited, as
~~the right to use those special insignia has~~
~~been specially reserved~~
~~been~~ established in the case of the
~~Scorpion in favour of the~~
Singni matt alone —

6. In these circumstances
the Govt. of His Highness
the Maharaja are pleased
to direct that, ~~until~~
until the claims of
the matt for Adda
Balukki and four
~~specials~~ special insignia
noted above are finally
decided by Government,
the Swami be prohibited
from using these insignia.
They are further pleased
to direct that "Pancha-
- Kalasa" and "Hansa

(158)

Vishnu on elephant" be
also prohibited until
their claim is established
to these insignia also.

(Dewan's order)

Secretary
Judicial Dept

4/6/05

To

The Dy Comrs Chitaldrug &c-

The Dy Comrs of other
Districts-

The Officer in charge of
Palace Establishment-
The Secy to Govt. Land & Rev Depts
Copies to the Agents of
the Matt; and to-
Shankaracharya &
other Lingayat Heads
their Advocate Mr
D. Venkatasubbiah

Proceedings of the Govt. of H.H. the Maharaja of Mysore, Nursery.

Submitted to the Dewan for approval

25/4/07

Read:- The following:-

In extenso.

4553
26/4/07

Read And Read:-

Memorial addressed to H.H. the Maharaja, Regd No 1799/774 dated 8th April 1907 from the Agent of Kudli Sringeri Matt, claiming privilege of the use of Addalaki and other honors by the Swamis of the Matt.

No 27th 1905 from the Agent of the Nursery claiming the privilege of the use of other honors by the Guru of the Matt.

~~Submitted to His Highness.~~

Order thereon :—

~~Referring to the Highness' Private Secretary's~~

~~D. O. No. 311, dated 4th April 1900, I beg to submit~~

The memorials read above,

~~the accompanying files from~~ relate to the claim for the use of the special privilege of Udda Palki put forward by the Mudli Srimgeri Matt - a Matt of the Smartha Brahmins with Head Quarters at Mudli in the Shimoga Taluk, and the Murugi Matt - a Matt of the Lingayets with Head Quarters at Chitaldrug. ~~This spe-~~

~~cial honour of the Priest of the Matt having his palki~~

~~only carried crossways along the road during processions~~

~~also is a privilege which is highly valued by~~

~~Saivas who worship Siva, that is the Smartha Brahmins~~

~~and the Lingayets, and is not fit to be in the hands of~~

~~the Vaishnavs and Srivaishnavs such as~~

Mudli Srimgeri Matt.

~~to have~~ carefully gone through the records of the claim of the Mudli Matt case and have a long hearing to its Agent Subba Bhatta on the 1st August 1900. The Matt is of some importance being endowed with a cash grant of Rs. 602 and land inams yielding about Rs. 4700/- per annum in the Mysore State and also inams and buildings in other parts of India. It also is to be equal in

rank to the Sri Sringeri Matt established at Sringeri, and has in its possession lands since many centuries old.

3. In the Sanads and Kaifiyats produced, the Matt is described as a very ancient and honoured one and as entitled to the "highest honours", "all the Birudas" and so on, but no specific mention is made of the "Adda Palaki". It would seem that this Matt did exercise the privilege of the Adda Palaki in the earlier part of the nineteenth century and previously, but that such use was again and again objected to and opposed by the principal Sringeri Matt at Sringeri. There is however a Sanad dated 8th February 1811 which H.H. the Sheraje Vaishnavaja Vadiyar Vth for III directed the continuance of the special honor of Adda Palaki along with other honours, on behalf of this Matt. The dispute went up before the Court in 1847 on the motion of the Sringeri Matt and although the original Court, viz., the Munsiff's Court of the Nagar Division gave a decree for the Plaintiff, Sringeri Matt, yet the Appellate Court, viz., the Sadr Court, reversed the decision and decreed that Defendant (Kudli Sringeri Matt) was entitled to the

Adda Palaki and all the special honours claimed. This latter decision was upheld by the Commissioner of Mysore in 1849.

4. Further use of the Adda Palaki and other honours appears to have been made by the Swami on the occasion of his visit to Mysore in 1850-51, for it appears from the records received from the Palace that H.H. the Maharaja Krishnaraja Wodier Bahadur III received him with due honours.

5. The question again came up before the Dewan of Mysore Sir. K. Shashadri Iyer, K.C.S.I., in 1864, when the Deputy Commissioner of the Shimoga District upon an application from the Kudli Sringeri Matt for the issue of a Rahadari with Adda Palaki and other honours inserted therein to enable the Swami to proceed to Kolhapur, enquired whether such a permission could be given, considering that the Sringeri Matt objected on the ground that the last named Matt alone was entitled to Adda Palaki, while the Kudli Sringeri Matt pressed ~~their~~ its claim on the strength of the Adalat Court's decision of 1847. The Rahadaris actually issued to this Matt were then called for and in submitting them, the Deputy Commissioner, Mr. Cribblejohn, --

reported that there was nothing in the to show that the Swami had the right to Adda Pallaki and that the Swami had for the previous 20 years been absent in British India. Thereupon, orders were issued vide Govt. Pro. No. 3307/137, dated 15th September last, read above, stating that the application of the Public Prosecutor for the use of the Adda Pallaki could not be sanctioned, that there was no record forthcoming to show that this privilege was ever enjoyed by the Mutt or granted to it by the Mysore Town and that the Deputy Commissioner should inform the Mutt accordingly. The remarks to the effect that no records were forthcoming in the order above mentioned appear to have been due to the fact that the Maharaja's Samad and Rajkarri of 1811 and the Palace records relating to the Swami's visit to Mysore in 1800-1 were not produced before Sir Sheshadri Iyer at the time.

6. The Mutt having petitioned the Hon'ble the Resident on this subject in 1913, the Durbar were asked for a brief statement of the case and the Dewan Sir. K. Sheshadri Iyer replied to that communication in his letter No. 21044/S.F. 45-13-4, dated 2nd June 1913, read above, going fully into the question. He stated that the Adda Pallaki and the four special insignia named in the margin were by immemorial custom specially reserved

Toraṇa.
Kalasadatri.
Aṃkuśa.
Vatige.

for the use of Royalty and their use by any one not specially authorized by the Sovereign was an invasion of the Royal privilege, that a special grant for the use of the said privilege had up to that time been established only in favour of the Sri Sringeri Mutt at Sringeri, that H.H. the Maharaja Krishnaraja Wodiyar Bahadur, in a letter dated 21st December 1865 addressed to Captain Pearse, Officer in charge of the Palace duties had declared that the right to use these insignia was vested only in the Guru of the Sringeri Mutt and Mr. L.B. Bowring, C.S.I., in para 2 of his letter No. 3003/101, dated 24th July 1868 to the Secretary to the Govt. of India, Foreign Department had stated that the Sringeri Guru "is the only Guru in the Province who is permitted to use the Adda Palaki or cross palanquin". He went into the previous history of the Sringeri Mutt and referred to a partition effected in the 17th century between the two Swamies of Sringeri and Kudli and arrived at the conclusion that the Sringeri Mutt at Sringeri occupied the position of an overlord of all Branch Mutts, such as the Kudli and Sivaganga Mutts which had never been regarded as entitled to the special honours enjoyed by the Head Mutt at Sringeri. As regards the decree of the Adalat Court of 1847 which was confirmed by the

Commissioner's Order of 1883, Sir Sheshadri Iyer -- stated that the decision was based entirely on oral evidence as to the turn of the ... leaving one to Shimoga, Seringapatam and Mysore with Adda Palki. He further stated that the agent of the ... was given an opportunity to show by ... that the decree by the Government issuing Rahadari in accordance with its terms, failed to produce any Rahadari empowering the latter to use the Adda Palki, although period of 30 years had elapsed since the date of the decree. Having special regard to the declaration of H.H. the Maharaja made in 1883 and to the views of the Chief Commissioner expressed in 1884 referred to above, Sir Sheshadri Iyer was of opinion that as the Mysore had not chosen to dispute the correctness of the Darbar's decision of 1884, refusing a Rahadari to the Kudli Matt for the use of the Adda Palki, it was undesirable to permit it to reopen its claim.

7. In reply to the above, the First Assistant to the Hon'ble the President in Mysore stated in his letter No. 1163, dated 15th June 1915, that the right to grant honours was a distinct prerogative of the ruling authority and that therefore the Resident saw

question a decision passed by a former
Court or to pass any judgment upon its
Hatt was informed accordingly.

On the 14th January 1897, the Hatt
Action which was heard by Sir The-
September 1897, and the deci-
production of
tain papers being produced
to. The documents however,
further hearing was not
i Iyer's life-time.
presented the memorial
the Hatt memorialised
reconsideration of the

ber 1907 the Council
Raja Wadiyar Bahadur III
Js and the
Maharaja are
that the
1834, the
Sir Thoma-
correct. The
ere U.d. the
ber, 1911.

...agogation in 1847 or before Sir Tho-

...1864 but were put forward only in 1904.

...n to these documents,
taking note
...production, and ~~[illegible]~~ the
Ku
...Grant's visit to Mysore in 1850-51
to have ~~...~~ the Adda Palaki) ~~is~~
...there is the subsequent de-
...unmistakable terms by
...odder Bahadur III, ~~in the~~
...21st December 1863,
...is the only one
4
...the spe-
...ce. The
...our of the
...dealt with the
...by Arbuthnot
...showing
...on, quite
...ired for
lone v
...part of his

The remark made by Mr.

letter dated 29th July 1868 addressed

Indian Foreign Department, to the effect

that "is the only Guru in the

entitled to use the Adda Palaki, or

in consonance with the Maharaja's

1850 and shows that the highest

considered that the Guru of the

entitled to hold

that honour.

has to be considered whether

to permit the enjoyment

the Adda Palaki by more

this appertaining to

high distinction to

rank among the

be desirable.

that it is en-

for the honors

enjoyed by

i.e., from

by the dis-

tinct

prerogative of the ruling authority, ~~[illegible]~~ His Highness Maharaja ~~Krishna Raja Wodiyar Bahadur G.C.S.I.~~ ~~he was pleased~~ graciously pleased to rule that notwithstanding any document or records that may be produced by the parties, ~~it is the present~~ his wish and policy ~~and direction of H.H. the Maharaja's Government~~ that the right to [illegible], be one of all Public shall be continued, ~~until further ordered~~ only.

Gurn of the Sringeri Matt at Sringeri will not be given or continued either to the Sri Kudli Singeri or ~~to~~ any other Matt.

12. It does not however, seem quite necessary, to place such a restriction in regard to the four other special honours referred to in this case, viz., the Chikra Torana, Panche Nalasada Pratichhatri, Phanda Gonka and Nagalu Theevatige. These, although mentioned as special honours pertaining to Royalty, appear to be enjoyed by ~~used by a good~~ many Matts in the State. ~~[illegible] named below use all or some of the honours referred to above.~~

~~1. Kundapur Vyasaraya Matt.~~

~~2. Ayani Matt.~~

~~3. Puttigemath Matt.~~

~~4. Sonala Vyasarayaswami Matt.~~

~~5. Uttaradi Matt.~~

~~6. Humcha Matt.~~

~~7. Akubuhh a Theerth Matt.~~

~~8. Mulbagal Matt, Chittradurg Taluk.~~

~~9. Shimanketto Matt~~

~~10. Puttige Matt.~~

~~11. Jain Matt at Sravanabelagola.~~

~~12. Dattatreya Peeta on the Bababudan Hills.~~

~~and some others.~~

~~When even Matts of very ordinary rank are in the actual enjoyment of all or some of these four insignia, it appears unnecessary to deny them to the Kudli Sringeri Matt which holds a fairly high position among the Matts in the State.~~ In the order of 1884 the claim to Adda Palaki alone ~~has been~~ was rejected, but in the explanatory letter of 1895 addressed to the Hon'ble the Resident, the above mentioned four honours also ~~are~~ were stated to be not due to the Kudli Sringeri Matt. But, for the reason above given, viz., that a good many other Matts enjoy these honours, ~~I think it may be ordered that~~ it is the pleasure of His Highness that these insignia ~~may~~ be continued to the Kudli Sringeri Matt as prayed for by that Matt

Next as regards the claim of the Murugi Matt.

13. The Lingayet Matt at Chitaldrug called the Murugi Matt also claims the special privilege of Adda Palaki and of using certain other special insignia, the use of which was discontinued for some years past under the orders of the local authorities and of the Government. This is an important Matt of the Lingayet community and receives a cash grant of Rs. 24-3-0 per mensem or very nearly Rs. 300/- per annum. The Matt relies upon 2 Sannads issued by H.H. the Maharaja Krishna Raja Wodier Bahadur III, one dated the 15th January 1810, in which it is stated that the Murugi Matt was entitled by mamool to exercise and enjoy all the privileges exercised and enjoyed by the Sringeri Matt, and another dated 29th September 1816, directing that the Swami of the Murugh Matt should be permitted to proceed with Adda Palaki and other honours. A number of Rahadaris issued for particular journeys have also been produced, in all of which Adda Palaki and other honours are expressly mentioned. Notwithstanding the above documents, the use of these insignia by the Matt has been constantly opposed by the Brahmins and this led to an Order being passed by Captain Cole, Deputy Superintend

on the 11th September 1866 prohibiting the use of Adda Palaki and eleven other special insignia until the Matt established its claim to those honours in a competent Court of law. The Matt appealed against this order to the Chief Commissioner in 1867, when ~~they were~~ it was asked to produce the ~~old~~ papers upon which ~~they~~ it relied. It is not known whether the Matt produced such papers, but in the year 1869, the Chief Commissioner issued a Sahadari to the Matt specifying among other honours, Adda Palaki, Nakara Toranas, Sivotachaari, Panch Theeva-tige, Kavi Nishani and Shanka. In the year 1902, complaints were received that the Swami of the Murugi Matt went in Adda Palaki in the streets of Davangere, notwithstanding the Deputy Superintendent's Order of 1863, and thereupon the Government directed the stoppage of the cash allowance endowed to the Matt. The Swami having afterwards tendered an apology, the Government restored the cash grant to the Matt and directed that the special honours should not be used until the claim was finally settled by the Govt. The Matt has ~~since~~ now, appealed to Govt and produced the documents upon which it relies. These documents have been referred to above.

14. The ~~contents of the~~ Sannads of 1816 grant

by H.H. the Maharaja and of the Pahade is produced b

the petitioners ~~is vouched for by entries in the acco~~ corroborated are no doubt in favour of this Matt and their ~~in the General Records of the General and Revenue D~~ genuineness is borne out by entries in the books kept in the ~~oriental list~~ General & Revenue Secretariat, but it is not clear ~~f~~ether such important documents were produced either before Capt. Cole in 1855 or before the Chief Commissioner before he issued the Rahadari in 1869. Nor ~~does it appear~~ is it clear why the Matt should have been referred to the Courts for an establishment of ~~their~~ its rights, while such important ~~Sanads~~ documents had been granted to ~~them~~ it. Be this as it may, the letter written by H.H. the Maharaja to Captain Pearse under date the 21st December 1855, declaring the Sringeri Swami to be the only person who had the right to use Adda Palaki and Chief Commissioner Mr. Bowring's letter to the same effect addressed to the Govt of India, dated 20th July 1868, both of which have been referred to in the preceding paragraphs, operate as a bar to the Murugi Matt exercising any right to Adda Palaki. ~~Which therefore that for the reasons given above, in the Kudli Matt case, it may be directed that this special honour cannot be continued to the Murugi Matt either.~~

~~14. With the exception of the one special honour~~

[illegible] insignia specified in the State

[illegible] Regulations

[illegible]

[illegible] made that both H.H

a Krishnaraja Wodiyer

[illegible]s emphatic

and Mr. Bowring's reiteration

[illegible] in connection with

[illegible] of the Dussayi matt

[illegible] for the

[illegible] Palaki. In these

[illegible] for the reasons

[illegible] Kirloi Srungeri

Krishnaraja [illegible] the Maharaja

[illegible] (S.)

that the Sharad

[illegible] cannot

Murugha

with the exception of

honor of Adela

is His Highness' pleasure

insignia specified in the

sued by the Chief Commr.

as shown ~~in the margin~~ below, ~~hereto appended~~

1869, be

worn with

Gov.t

Dep.t

Estab.ts

190 D108)

From The Deputy Commissioner
Tumkur Dt

To The Secretary to Government
Revenue Branch

Dated 5th November 1908

Despatched

Received

General No. 211
No.

Enclosure No.

Stating that a
will be submitted
early as possible by
Tahsildar of Pavugada
to Mr Gubbi Taluk

Office of the Deputy Commissioner
Tumkur District
Dated the 5th November 1908

From

K. Doraswami Iyengar
Deputy Commissioner
Tumkur District

To,

K. S. Chandrasekhara Iyengar B.A.B.L.
Secretary to the Government of His
Highness the Maharaja Mysore
General and Revenue Departments
(Miscellaneous Branch)

Sir,

With reference to your memo No. 111 Misc 65-08-4, dated 20th October last and subsequent letter no 150 Misc 65-08-4, dated the 3rd November, calling for a report upon the petition of the Lingayets of Gubbi Taluk, I have the honor to state that a report will be submitted as early as maybe possible.

I have the honor to be,
Sir,
your most obedient servant,
D. Doraswami Iyengar
Deputy Commissioner

K

D194

Inw F65-08-8

DIVAN BAHADUR V. P. MADHAORAO

C. I. E.

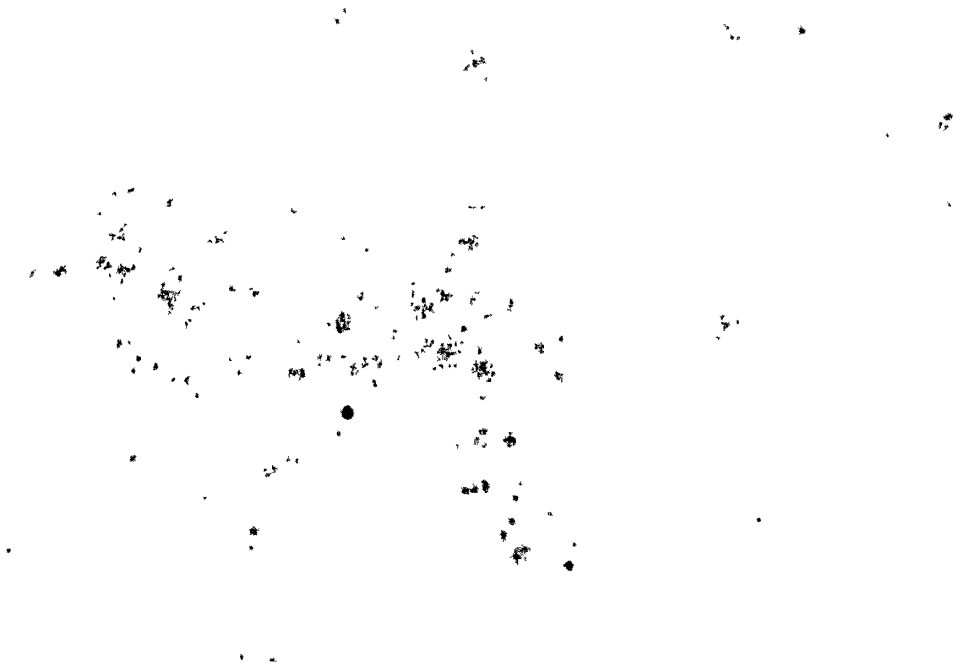
authority of the Public Meeting of 2,000 persons of all
held on the 13th Octobe 1908 in Sholapur, in accordance
ich is appended herewith, I, as Chairman thereof,
with for the favourable consideration of His Highness, the
his Council, the four important resolutions which
foresaid meeting to record the respectful but em-
Sholapur public against the arbitrary manner in
rnment of His Highness are interfering with the
due to the high rank of His Holiness, Shree
rabhu, Shoonya Sinhasan, Math Chitaldurg.

papers in connection with their rights and
or used by the varions speakers during the
to as the importance of the matter in issue
efrom.

of His Highness the Maharaja of My-
olines the Jagadguru, Muragi Rajendra
an from exhibits marked, full documentary
om the Mysore Government records.

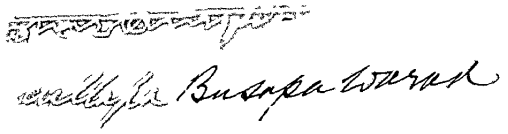
t of view from which people of all
iestion can be clearly seen from the
same view that the same question was
Mr. M. C. Gibb, the then District
y Mr. A. F. Maconochie, the then
Exh. marked F. G.).

nature it is, in our opinion, abso-
n from that larger point of view
t castes & creeds would like to
views entertained by the limited
Mysore. Though the number of
bout 7 lakhs & forms nearly 1/7 of
taking into consideration the fact
ted as it is in the Mysore State
the Veershaivas, and as a
ncern the Veershaivas in



proper, but from a religious point of view prejudicially affects
Veershaiva community amounting to not less than 35 lakhs
India. His Highness will be graciously pleased, we earnestly
on the strength of the exhibits appended, the privile-
t is redundant to add that it is one of the prime
ed Government like that of His Highness to ensure
pri exercised from time immemorial, without
In deciding questions like those of the present
o Mamul the great interval between two succes-
spiritual head of a religious community is to be
& the period for deciding questions of privileges
d & not the immediately preceding year or a cou-
prejudicial to the exercise of ancient privileges
be said to be justifiable merely on the ground
says that it is not or would not be favourably
the same by the former & a breach of the
result. The Mysore State ranks among the 1st
s well known that, of late, efforts are made for
ious communities therein. I feel confident,
ch is likely to wound the religious feelings of
loyal subjects will be countenanced.

& progressive tendency ever evinced by
the Veershaivas & other members of
elieve that our hopes regarding a favour-
t be disappointed.



RESOLUTIONS
PASSED UNANIMOUSLY.

That this meeting expresses its utmost regret & records its but emphatic protest against for the orders of 28th May to Adda Palakhi or cross Palanquin, of 18th may 1908 Pancha-kalash and of 16th September relating to questions of &c., which the Mysore Government have passed against the Privileges of His Holiness, Shriman Maharaja Jagadguru Muragi Swami, Math Chittledurg.

by Mr. Virbasappa Shivalingappa, Shreshthi B. A. ded by Mr. Jagannath Moreshwar Samant, B. A., L. L. B. Dr. Jagadevappa Annarao Dheshamukh and passed

feelings of all the members of the Veershaiva community ons of obstruction and hindrance to the exercise continued unobstructed & respected up to Mysore Government, of the Holy Math, held in lakhs of Veershaivas under the Mysore Govern- Shaivas throughout India. The meeting there- overnment to reverse this present orders pre- ancient privileges and the meeting further ment to continue all ancient rights and privileges

m Motichand Shaha, Pleader, seconded by ad Shaik Husen, supported by Mr. d passed unanimously.

tal to try to reduce the rights and different sects. It is desirable that all e their own sects entertaining a sense meeting is of opinion that it is the to sympathise with & help in the f obstruction to the exercise of the

unath Lele, Pleader, seconded by Motichand Padamsi and by Mr. d passed unanimously.

meeting be authorized to forward the animents to the Private Secretary sore and to the Resident, Mysore. chand and seconded and supported erji and passed unanimously.

PUBLIC NOTICE.

His Holiness, Shree Jagad-guru, Chinmuladri Prabhu Shoonya Sin-
is by Mamul entitled to exercise higher privileges as the Adda-
Pancha-kalash & others from time immemorial. But, of late,
vileges are being discontinued, one after another, by Mysore
nt & so the privileges & insignias of a Math held in highest
& respect by a large community like the Veershaiva, are being
which state of things is not for certain, desirable for any one.
therefore, to consider publicly whether an application should
to Mysore Government or any other course be followed to get
reversed and to expressly record the wishes of all that the
of all castes and creeds be continued unobstructed, a
is to be held in the Maconochie Theatre on Tuesday, 13th
at 5 P. M. and the general public are cordially invited to

SAHEB MALLAPPA BASAPPA VARADHA.
(Veershaiva Lingi Brahman.)
TH MORESHWAR SAMANT, (Brahman, B. A., L. L. B.)
PANCHAPPA UMBERJI.
Brahman. Renowned Merchant and Muncipal Councilor.)
NAGAPPA KADADI,
Veershaiva Lingi Brahman. Renowned Merchant.)
HANIF, (Mahomadon. Renowned Merchant.)
A SIDRAMAPPA PASARE,
Municipal Councilor and Renowned Merchant.)
RAMAPPA ZUNJE,
Lingi Brahman. Municipal Councilor.)
(Marawadi. Renowned Merchant.)
PITRE, (Brahman. Municipal Chief Officer.)
LELE, (Brahman. Pleader.)
SHAHA, (Gujar. Pleader.)
(Brahman. B. A., L. L. B.)
RANADE, (Brahman. Doctor.)
GANDHI,
Magistrate and Merchant.)
SHAIK HUSEN, DAFEDAR,
Magistrate and Municipal Councilor.
(Rajput. Jamindar.)
A MADAKI,
Agent of the Narasinggirji Mill.)

श्रीमन्निरंजन जगद्गुरु श्री मुरुगाराजेंद्र महास्वामी मठ चित्रदुर्ग; हे आडुपालखी व इतर बिरुदां-वळीसह संचारार्थ निघाल्यावेळीं म्हैसूर सरकारांकडून वेळोवेळीं काढण्यांत आलेल्या रहदारी-हुकुमांपैकीं कांहींचे उतारे व धारवाड व सोलापूर जिल्हांकलेक्टरांकडून मिळालेले हुकूम.

SHREE CHAMUNDESHWARI SAHAYA.

o,

ee Vira Saiva Matasthapana Charya Warya Shrimut Pavana Charutra Sanmohananga Madanama-Samaya Kolahala Sanjanita Shrimut Chinmula-bhu Shunya-Peetha Chuda radantha Shriman Ma Niranjan Jagat-Guru murgi Rajendra Swami.

ut Rajadhiraja Parameshwara Pritipratapa Vira Narapati Birudentembaraganda Loka-Yadukula pavan parawara Kalanidhi Shankha Makara Matsya Sharabha Shala Gandebheru-varaha Hanumat Garudankusha Kuthara Birudankit Mysore Ratna Simhasana-Krishnaraja Wedeyavara offers Sash-as.

We are doing well by your blessings till the 2nd (Sudha) Shravana, Dhatu Samwastar. Please send letters as to the progress of your tapas (austerities). We have heard of you from Messers: Charamurti Nilakanthapa and Kodali Charamurti Somashekhar Shastree and received the Asirwadapatrica sent by you; and we dutifully accepted the Mantrakshata, Chatri, Chamara, Palakhi and clothes sent by you. In return we have sent to you the following:—

1 Duladi padaka consisting of diamonds, pearls, and rubbies numbering 117; 1 Paithani yellow silk cloth; 1 green silk cloth; 1 full piece of velvet; 1 Mahatabi patike; 2 Chamevara; 1 Chira; 1 pair of laced shawls; 1 bag consisting of 1000 gold mohurs; 1 *palakhi with a complete set of its decorating constituents*; 1 pair of Chamara with silver handles; 1 velvet umbrella with a golden top; 2 white umbrellas with golden tops; 2. Surya panas with golden tops; 2 elephants; 2 horses; 2 camels; 1 (torn here) of yearly payments; and other orders of Rahadari. As we have sent all these to you please inform us as to the receipt of the same by your Holiness.

A

You will hear more from the palace servants Messers Oolagada Madayya, Sidhalingappa of Gawi Muth, and Ramlingayya whom we have sent along with the above. We have heard through Mr. Shivanaya of Gawi Muth of your greatness and of your austerities. As we are very anxious to see your holiness, our prayers will be represented by Messers Nilakantha Charumurti and Kodali Somashekhar Shastree. Please take the matter into your consideration and inform us beforehand, of

your Holiness's visit to Mysore. We are prepared to act according to the pleasure of your Holiness if you intend to please us by a visit, considering this invitation to be a thousand invitations.

Dated 26th July 1816

(Sd.) PRASANNAYA
HUZUR MUNASI.

(Sd) SHREE KRISHNA.

श्री चामुंडेश्वरी सहाय्य.

श्रीमन्महाराज निरंजन जगद्गुरु मुरुगाराजेंद्र
स्वामी यांचे संनिधानाप्रत.

श्री वीरशैवमतस्थापनाचार्यवर्य श्रीमत्परमपावनचारुतरसन्मोहनांग मदनमर्दन मायाकोलाहल श्रीमदल्लमप्रभुस्वाम्यन्वयसंजनित श्रीमच्चिन्मूलाद्रिप्रभु शून्यसिंहासनारूढ ॥

श्रीमद्राजाधिराज राजपरमेश्वरप्रीतिप्रौढ अप्रतिमवीर नरपति बिरुदेंतें-लोकैकवीर यदुकुल पयःपारावार कलानिधि शंख, चक्र, मकर शरभ साल्व गंडभेरुंड धरणीवराहहनुमद्गरुडांकुश कुठारसिंहाद्यनेक म्हैसूर रत्नसिंहासनारूढ कृष्णराज वडियेर कृत साष्टांग नमस्कार विशेष. आम्ही आपल्या अनुग्रहेंकरून श्रावण शुद्ध २ धातु-पावेतों क्षेम. आपलें तपःसाम्राज्यविभव लेखनद्वारा कळ-यावें. सांप्रत, दासोह ओपत्तीचे चरमूर्ति नीलकंठय्यनवरु को-व चरमूर्ति सोमशेखरशास्त्री या उभयतांच्या मुखांतरानें पाठविलेली व फलमंत्राक्षता छत्र चामर पालखी वस्त्रें हीं सर्व आम्हेबरह्मकूम येऊन पोंचलीं व त्यांचा आम्ही शिरसा वंदनपू-

र्वक स्वीकार केलेला आहे. इकडून पाठवून दिलेल्या सामानाचा तपशील.

हिरे, मोतीं व पाच हीं मिळून ११७ नगांचें दुलडीपदक एक; पैठणीमर्दान पीतांबर एक, हिरवें सोंवळें एक, नागपुरी धोतरजोडे दोन, किन्काबी ठाण एक, महतापी पटका एक, जामेवारु दोन, चीरा एक, सरिगेतुराई कंबीशालजोडी एक, कंठीराई एक, हजार मोहरांची थैली एक, हणसुमोती वगैरे **सर्वांगसरंजामासह पालखी एक**, चांदीच्या मुठीची चामरजोडी एक, सुवर्ण कलशांकित किन्काबी छत्री एक, सुवर्णकलशयुक्त श्वेत छत्र्या दोन, सुवर्णकलशयुक्त सूर्यपानें दोन, हत्ती दोन, घोडे दोन, उंट दोन, वर्षासन सनद (ही ओळ फाटलेली आहे) व किरकोळ रहदारी हुकूम हीं पाठविलेलीं असून तीं आपल्या संनिधानाप्रत येऊन पोंचल्याचें कळविण्यांत यावें.

या सामानासोबत राजवाड्यांतलि ईटिउळिगद मादय्या गवि मठांतील सिद्ध लिंगय्य नवरु अरुणाचल व रामलिंगय्या वगैरे पाठवून दिलेले आहेत. त्यांच्या सांगण्यावरून आपणांस कळून येईल. गवी मठांतील चिरंजीवी सहस्रायुषी शिवनय्या यांनीं निवेदन केल्यावरून स्वामी महाराजांचें माहात्म्य व तपोबल हीं आह्मांस विदित जाहलीं आहेत. स्वामी महाराजांच्या दर्शनाविषयीं आह्मांस अति उत्कंठा लागली असून त्याविषयीं ओपत्ति नीलकंठ चरमूर्ति व कोडली चरमूर्ति सोमशेखर शास्त्री यांनीं सांगितल्यानंतर आपल्या मनाची खात्री होईल. दया करून लवकरच म्हैसुरला निघण्याचा सुनिश्चय करून पत्रद्वारें आम्हांस आगाऊ सूचना देवविण्यांत यावी. हेंच पत्र सहस्रामंत्रण असें समजून आमचें मन संतुष्ट करावें असें आपल्या मनीं असल्यास लवकरच अगाऊ पत्रद्वारें कळवून येण्याची दया केल्यास आपल्या इच्छेनुरूप वागण्यांत येईल. तारीख १६ माहे जुलै सन १८१६ इसवी.

दस्तुर प्रसन्नया मुनशी हुजूर.

रुजू श्रीकृष्ण अशी सहीही आहे.

SHREE.

Sri Chamarajendra Wodayar's Thanuja Sri Krishnaraja Wodayar.

KRISHNARAJA WODAYARAVARU.

Srimath—Dated Sunday the 8th day of the moon's increase in the month of *Asweeja* of the year *Dhatu*:—

Nirupa issued in writing to the *Ameels* and *Killedars* in the Palace Territorial limits:—

Whereas His Holiness Sriman Maharaja Niranjana Jagadguru garajendra Swamigal of Chitaldrug is proceeding from Chital- to Mysore no one shall obstruct His Holiness in doing so as with these insignia proceeding, *in advance of His Holiness 'n (Adda Palki) viz*, one Makara Thorana, one lu in the Nandidhwaja (the arm of Vyasa in the flag bearing of the bullock), two pancha deevatigeys (a pair of five of Moharchalu, a pair of Veti pavala, a pair of drum a pair of Kavi Nishani (brick coloured flag). one pair of Chandra vadya (moon's music), a pair of pair of Chamaras, a pair of green, red, and yellow of Gandugodli, (male hatchet), a pair of Chand- a of Bichu Farar-g a pair of Ravadu, a pair of on, being tied to the head, a pair of Surya) played on being teid to the head, a pair of (day torches), a pair of Jagati, a pair of Shan- Jhandi, a pair of Patapati Jhandi, 50 silver staves.

B

(Signed.) PRASANNAYYA,
Munshi, Huzur.
(Signed in Kanarese.) SRI KRISHNA.

स्वारी

रण ए

मोरचलें दोन,

दोन, मायिमरांतबु एक,

रंगाच्या आबदागिरी दोन, परशु

रंग दोन, रौड दोन, डोक्यावर

हलगु दिवटग्या दोन, जंगट दोन,

पट्यांचे झेडे दोन, उडकवाद्ये दोन, चामरे

विण्याची सूर्यवाद्ये दोन, पन्नास रुप्याच्या काठ्या व

अशा बिरुदांवळीसह मामुल प्रमाणें मिरवणूक निघाल्या

णीही हरकत करतां कामा नये.

तारीख २९ सेप्टेंबर १८१६ } (सही) प्रसन्नय्या मुनशी,
हुजुर.
(कानडी सही) श्रीकृष्ण.

SHREE.

Shri Chamaraja Wadeyar
Thanuja Shri Krishnaraja
Wadeyar.

SHREE KRISHNARAJA WADIER.

Date, Saturday the 13th

(Suddha) Poush, Yuve Samvat Shreemut.

Order sent to the Amildars and Killedars of the diflerent Taluks of the Mysore Province:—

You are aware that Shree Muragi Rajendra Swami of the Chinmuladri Prabhu Shoonya Simhasana Matha, is by Mamul entitled to exercise all the usual privileges as those exercised by the Shringeri Swami, during the various visits to and returns from the disciples. you are hereby ordered to see that no obstruction is caused to the said Swami to travel according to Mamul, and not to listen to the recommendations of mischievous persons, who raise objections to the same.

Dated, 13th Jauuary 1816.

(Sd.) PRASANNAYA
HUZUR MUNSHI.
(Sd.) SHRI KRISHNA.

॥ श्री ॥

श्रीचामराज वडेयर
तनुज श्रीकृष्णराज
वडेयर.

श्री कृष्णराज वडेयर.

तारीख १३ शनिवार.
पौष्य शुद्ध, श्रीमत् यव संवत्

म्हैसूर प्रांतांतिल निरनिराळ्या तालुक्यांचे अमलदार आणि किल्लेदार यांस हुकूम पाठविण्यांत येतो कीः—

श्री मुरुगा राजेंद्रस्वामी, चिन्मूलाद्रिप्रभु शून्यसिंहासन मठ, हे वेळोवेळीं आपल्या शिष्यांकडे जातांना व परत मठाकडे जातांना यांना मामूल पासून श्री शृंगेरीस्वामीप्रमाणेंच सर्व हक्कांचा उपयोग ण्याचा अधिकार आहे, हें तुह्मांस माहीत आहेच. या हुकुमान्वयें ह्मांस कळविण्यांत येतें कीं श्रींची स्वारी मामूलप्रमाणें संचारार्थ असतां त्यांस अडथळा होऊं नये व हरकत करणाऱ्या उपद्व्यापी च्या शिफारशीकडे लक्ष देऊं नये.

तारीख १३ जानेवारी १८९६

(सही) प्रसन्नय्या
हुजूर मुनसी.
(सही) श्रीकृष्ण.

SHREE

CRIMINAL No. 727

The Seal contains Devanagari characters.

ORDER OF MR. RANGAPPA, AMILDAR OF CHITTLE DURGA.

From the Magistrate Court of Chittle Durga Taluka.

Order to Mr. Basava Lingayya Parapategar Muragi Rajendre Swami Matha, Chittle Durga.

As per order of the District Superintendent of Chittle Durge No. 10, of 2nd January 1866, the contents of which were " The people of Muragi Rajendra Swami Matha are freely using *Bille* and the *Dhaiwale* like Government servants. Do they use these things authorizedly or unauthorizedly? If they use them under any authority, make an inquiry and send a report along with the Sanads available. " Accordiug to this order you were demanded to produce your authorities. On examining the list of Sanads which you brought from your Swami, I find that although the sanads do not contain any thing expressly about the *Billes*, they state, especially the Rahadari dated the 13th January 1816, and the invitation letter of His Highness the Maharaja of Mysore dated 22nd July 1816, that the Swami of this Matha is entitled to exercise higher privileges and insignias *viz.* all those to which the Shringeri

Swami is entitled; and that as the Shringeri Matha people do use *Billes* and other insignias, I concluded that this Matha is also entitled to the like privileges. And on reporting of the same to the District Superintendent along with the compared copies of the Sanads, the latter wrote that there was no objection for the *Billes* being used if they were duly authorised; as per order No. 734 of the District Superintendent dated 24th April.

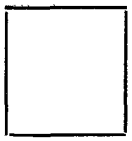
You are accordingly informed thus:– As the above mentioned Rahadari and the invitation of His Highness the Maharaja of Mysore expressly state that the Swami of this Matha is entitled to exercise all the privileges of the Shringeri Swami, you may continue the Mamul as regards these *Billes*.

Dated, 16th July 1867 Chittle Durga.

(Sd.) RANGAPA
AMILDAR.

॥ श्री ॥

फौजदारी नंबर
७२७.



मोहरेंत देवनगरी
अक्षरें आहेत,

चित्तलदुर्ग येथील अंमलदार, रा. रा. रंगाप्पा यांचा हुकूम.

चित्तलदुर्ग तालुक्यांतील म्याजिस्ट्रेट कचेरींतूनः—

रा. बसवलिंगय्या पारपतेगार, मुरुगाराजेंद्रस्वामी मठ यांस गेलेला हुकूम.

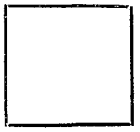
चित्तलदुर्ग येथील डिस्ट्रिक्ट सुपरिंटेंडेंट यांच्या तारीख २ ज्यानुआरी १८६६ च्या १० नंबरच्या हुकुमांत होतें कीं,– " मुरुगाराजेंद्र स्वामी यांच्या मठांतील लोक अगदी सरकारी नोकरांप्रमाणें राजरोस रीतीनें बिल्ले व धवले (पट्टे) यांचा उपयोग करीत आहेत. ह्या जिनसा वापरण्याचा त्यांस अधिकार आहे किंवा कसें? अधिकार असून उपयोग करीत असल्यास तपास करून रिपोर्ट करावा व मिळाल्यास सोबत सनदाही देऊन पाठवाव्यात." या हुकुमान्वयें तुह्मांस असलेल्या अधिकाराचे पुरावे हजर करण्यास सांगितलें होतें. आपण आपल्या स्वामी महाराजांजवळून ज्या सनदा आणल्या होत्या त्यांचा तपास करून पाहतां असें समजतें कीं, जरी त्या सनदांमध्यें बिल्ल्यांविषयीं कांहीं स्पष्ट उल्लेख केलेला नाहीं, तरी त्यांमध्यें व विशेषेंकरून **तारीख १३ ज्यानुआरी सन १८१६ या दिवशींच्या रहदारींत, आणि तारीख २२ जुलई सन १८१६ या दिवशीं श्रीमन्महाराज सरकार म्हैसूर यांजकडून पाठविलेल्या निमंत्रणपत्रिकेंत असें लिहिलें आहे कीं, शृंगेरी येथील स्वामींस ज्या उच्चतर प्रतीच्या हक्कांचा व अधिकारचिन्हांचा अधिकार आहे त्या सर्व हक्कांचा व अधिकारचिन्हांचा उपयोग करण्याचा अधिकार या चित्रदुर्ग मठाच्या स्वामींसही आहे; आणि ज्याअर्थीं शृंगेरी मठांतील लोक बिल्ले व इतर अधिकारचिन्हें उपयोगांत आणतात, त्याअर्थीं आह्मी असा निर्णय करितों कीं, या मठाला देखील त्याच प्रकारचे हक्क व अधिकारचिन्हें उपयोगांत आणण्याचा अधिकार पोंचतो.** सनदांच्या रुजूं घेतलेल्या नकलांसह या गोष्टींचा डिस्ट्रिक्ट सुपरिंटेंडेंट यांजकडे रिपोर्ट केल्यावर त्यांनीं आपल्या ता. २४ एप्रिलच्या ७३४ नंबरच्या हुकुमांत असें लिहिलें कीं, बिल्ल्यांचा उपयोग करण्याचा योग्य अधिकार असल्यास ते उपयोगांत आणण्यास कोणत्याही प्रकारची हरकत नाहीं.

यावरून आपणांस असें कळविण्यांत येतें कीं,– ज्याअर्थीं वर नमूद केलेल्या रहदारींत व श्रीमन्महाराज सरकार म्हैसूर, यांच्या निमंत्रणपत्रिकेंत असा स्पष्ट उल्लेख केला आहे कीं, **या चित्रदुर्ग मठाच्या स्वामींस शृंगेरीच्या स्वामींप्रमाणेंच सर्व अधिकारांचा हक्क आहे, त्याअर्थीं आपण बिल्ले वापरण्याची मामूल वहिवाट चालूं ठेवावी.**

चित्तलदुर्ग, तारीख १६ जुलै सन १८६७ इसवी.

(सही) रंगप्पा अंमलदार.

S H R E E



The Seal contains Devanagari charactors.

Dated 5th Bahula, Chaitra, Iswar, Samwatsar.

Orders sent by the Subhedar of Chittle Durga, Mr. Shamrao to the different Shaikdars, Shanbhogues, and Patels of different Hoblies of Chittle Durga Taluk.

Details of the Rahadari issued by His Highness:—

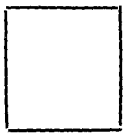
Rahadari ordering the Taluk Amildar, Killedar, all the Shirastedars, Shettees and the Wartaks, Musicians, and other people to meet at their local limits to respectfully receive His Holiness, and to respectfully offer fruits and flowers to His Holiness the Shriman Maharaja Niranjan Jagat—guru Shree Muragi Rajendra Swami on his way to Mysore from Chittle Durga and back.

As we have received a Rahadari from His Highness which says that it is *customary for* His Holiness to go in procession with the following insignias in front of his Adda Palki *from time immemorial, (viz* 1 Makara Torana; 1 Vyasa's arm in the Nandi Dhwaja; 2 Pancha diwatiges; 2 Morchalas; 2 veta; pawades; 2 drums on horse back; 2 kawi flags; 2 Maya Maratabas; 2 Chandra Wadyas; 2 Udaka Wadyas; 2 Chamras; 2 Aftagiries of green, red, and yellow colours; 2 battle axes; 2 Chandragawi Udas; 2 Bichafarangs; 2 Rouds; 2 Chandra wadyas and 2 Surya wadyas to be played on while fixed on the head; 2day torches; 2 conches; 2 Jangatas; 2 Kawi Jhandas; 2 Patapate Jhandas; 50 silver sticks and 50 green sticks,) and that no obstruction should be caused to His procession, and as His Holiness has returned this day from Mysore to Chittle Durga with the above insignias; & as we (shettees, wartakas, musicians, and all departmental servants) have to day gone to our local limits according to the order of His Highness the Maharaja and respectfully offered to His Holiness fruits, flowers, &c., you are hereby ordered similarly to meet at your local limits with the Shettees, Wartakas, musicians & others, and to respectfully offer fruits & flowers to His Holiness and to return to your places only after the latter's departure, and to report about the same.

(Sd.) SHAMROW.

(१४)

॥ श्री ॥



मोहरेंत देवनगरीं
अक्षरें आहेत.

मिति चैत्र वद्य ९ ईश्वर संवत्सर.

चित्तलदुर्ग येथील सुभेदार रा. रा. शामराव यांनीं चित्तलदुर्ग तालुक्याच्या निरनिराळ्या भागांचे शेकदार, शांबोग व पाटील यांस पाठविलेला हुकूमः—

श्रीमन्महाराज सरकार म्हैसूर यांजकडून आलेल्या रहदारींतील खुलासाः—

तालुक्यांचे अंमलदार, किल्लेदार, सर्व शिरस्तेदार, शेट्टी (**शेट्ये**) वर्तक (व्यापारी), वाजंत्री व इतर तमाम लोकांस हुकूम करण्यांत येते कीं, **श्रीमन्महाराज निरंजन जगद्गुरु श्रीमुरगाराजेंद्रस्वामी** हे चित्रदुर्गाहून म्हैसुरास येत असतां व म्हैसुराहून उलट चित्रदुर्गास जात असतां, तुह्मी आपआपल्या हद्दीजवळ स्वामीमहाराजांचें **आदरपूर्वक स्वागत करावें** व **बहुमानपुरःसर फलपुष्पादि अर्पण करावें.**

श्रीमन्महाराज सरकार म्हैसूर यांजकडून असा रहदारी हुकूम आलेला आहे कीं, **श्रींच्या आड्डपालखीपुढें** मकरतोरण एक, नन्दी ध्वजास बांधलेला व्यासनतोळ (व्यासहस्त) एक, पंचदिवट्या दोन, मोरचलें दोन, वेटपावड दोन, घोड्यावरील डंके दोन, भगवीं निशाणें दोन, मायि मरातबु (मायेस जिंकल्याबद्दल जय चिन्हादाखल मायेचें मुख)

ध्वज, चंद्र पाच दोन, उडुक वाद्यें दोन, चामरें दोन, हिरव्या–तांबड्या व पिंवळ्या रंगांच्या आबदागिरी दोन, गंडुगोडली दोन (परशु), चंद्रगावी उडास दोन, बिचफरंग दोन, रौड दोन, डोक्यावर ठेवून वाजविण्याचीं चंद्रवाद्यें दोन, डोक्यावर ठेवून वाजविण्याचीं सूर्य वाद्यें दोन, हागलुदिवट्या दोन (दिवसा पेटविलेल्या मशाली), शंख दोन, जंगट दोन (तास), भगवे झेंडे दोन, रंगीबेरंगी पट्ट्यांचे झेंडे दोन, चांदीच्या काठ्या पन्नास, व हिरव्या काठ्या पन्नास **अशा बिरुदांवळीसह आड्डपालखींतून लवाजम्यानिशीं संचारास जाण्याची श्रींची अति पुरातन कालापासून मामूल वहिवाट आहे;** व **श्रींच्या** संचारास कोणत्याही प्रकारची हरकत होऊं नये. वर दिलेल्या बिरुदांवळीसह आज स्वामीमहाराज म्हैसुराहून परत चित्तलद्रुर्गास येत असतां आम्ही (शेट्टी, व्यापारी, वाजंत्री व सर्व खात्यांतील नोकर) **श्रीमन्महाराज, सरकार म्हैसूर यांच्या** हुकुमान्वयें आमच्या हद्दीजवळ **स्वामीमहाराजांस सामोरे जाऊन आदरपूर्वक फलपुष्पादि अर्पण केलें.** सबब तुम्हांसही हुकूम देण्यांत येतो कीं, तुम्ही देखील सदरहूप्रमाणें सर्व शेट्टी, व्यापारी, वाजंत्री व इतर सर्व लोक मिळून आपआपल्या सीमेजवळ **बहुमानपुरःसर फलपुष्पादि स्वामीमहाराजांस अर्पण करावें. व स्वामीमहाराजांचें तेथून गमन झाल्याशिवाय आपण आपआपल्या ठिकाणांस परत जाऊं नये.** हुकुमाप्रमाणें केल्याबद्दल रिपोर्ट करावा.

(सही) शामराव.

ORDER UNDER SECTION 44 OF THE DISTRICT POLICE ACT.

The spiritual head of Lingayet community Jagat Guru Muraga Rajendra Swamy Jaideo of Matha Chitaldrug intends visiting Ranibennur, Byadgi, Havari, Bankapur, Hangul, Dharwar, Nowalgund, Nargund and Ronah and other places in this District. No persons of other communitis have any right to interfere with processions and other ceremonials with which the Lingayet community will receive him. The question of the righat of the Gadag and Hubli Swamis to be carried in a Palanquin cross-wise was decided by me some time ago. The Chitaldrug Swami appears to have a similar right.

I therefore order under section 44 of the District Police Act that the Cross Palaki procession with its usual attendant ceremonials be permitted and I shall request the District Superitendent of Police to make the necessary arrangements to prevent a breach of the peace on the occasions when the processions take place.

(Sd.) M. C. GIBB,
District Magistrate, Dharwar.

Seal of the District Magistrate.

डिस्ट्रिक्ट पोलिस ऍक्ट, कलम ४४ अन्वयें हुकूम:—

वीरशैव धर्मगुरु, श्री जगद्गुरु मुरगा राजेंद्र स्वामी जयदेव शास्त्री, मठ चित्रदुर्ग, यांचा राणेबेन्नूर, ब्याडगी, हावेरी, बंकापूर, हानगल, धारवाड, नवलगुंद, नरगुंद व रोण, व ह्या जिल्ह्यांतील इतर ठिकाणीं संचारार्थ निघण्याचा विचार आहे. ज्या समारंभानें व मिरवणुकीनें लिंगायत लोक श्रींचें स्वागत करतील त्या समारंभास व मिरवणुकीस अन्य ज्ञातींतील कोणाही मनुष्यास हरकत करण्याचा अधिकार नाहीं. गदग व हुबळी येथील स्वामींच्या **आड्ड पालखीच्या** हक्काच्या वादाचा निकाल कांहीं वर्षांपूर्वी मीं केलेला आहे. चित्रदुर्ग मठाच्या स्वामींस ही तसाच हक्क असल्याचें दिसून येतें.

सबब, डिस्ट्रिक्ट पोलीस ऍक्टच्या ४४ व्या कलमान्वयें मी असा हुकूम करितों कीं सर्व बिरुदांवळीसह **श्रींच्या आड्डपालखीच्या** मिरवणुकीस परवानगी दिलेली आहे, व मिरवणुकींचे प्रसंगीं शांततेचा भंग होऊं नये ह्मणून योग्य तजवीज ठेवण्याविषयीं डिस्ट्रिक्ट सुपरिंटेंडंट ऑफ पोलिस यांस विनंति करण्यांत आलेली आहे.

(सही) एम. सी. गिब्ब.
जिल्हा म्याजिस्ट्रेट धारवाड.

ORDER UNDER SECTION 44 DISTRICT POLICE ACT.

The spiritual head of the Lingayet community Jagathguru Muragi Rajendra Swami Jaideo Shastri of Matta Chitaldrug intends visiting Sholapur and other towns in this District. No persons of other communities have any right to interfere with the processions and other ceremonials with which the Lingayet community will receive him or which he may choose to adopt. The Lingayet community apprehend that some persons may interfere with these particulars with the exercise of his custom of being carried in a Palki held cross ways ("Addapalki"). This question was decided in his favour last year by the District Magistrate of Dharwar with whom I agree, it has for many years been decided in the Swami's favour in Mysore where is his chief seat, I therefore order under section 44 of the District Police Act that the cross Palki procession with its usual attendant ceremonials be permitted and I shall request the District Superintendent of Police to make the necessary arrangements to prevent a breach of the peace on the occasions when the processions take place. The order of the District Magistrate of Dharwar and six printed copies of orders of the Mysore Government on the subject are filed in this office.

SHOLAPUR, 1904.
7th October

(Sd) A. F. MACONOCHIE,
District Magistrate.

डिस्ट्रिक्ट पोलिस ऍक्ट, कलम ४४ अन्वयें हुकूमः—

वीरशैव धर्मगुरु, श्री जगद्गुरु मुरुगा राजेंद्र स्वामी जयदेव शास्त्री, मठ चित्रदुर्ग, यांचा सोलापूर व सोलापूर जिल्ह्यांतील इतर शहरें येथें संचारार्थ येण्याचा विचार आहे. ज्या समारंभानें व मिरवणुकीनें लिंगायत लोक श्रींचें स्वागत करतील अगर श्रीची स्वारी येईल त्या समारंभास व मिरवणुकीस अन्य जातींतील कोणाही मनुष्यास हरकत करण्याचा अधिकार नाहीं. आडपालखींतून श्रींच्या मिरवणुकीच्या हक्कास कोणी तरी हरकत घेतील अशी भीति वीरशैवांस वाटत आहे ह्या प्रश्नाचा निकाल गेल्यासालीं धारवाड जिल्ह्याच्या म्याजिस्ट्रेटांनीं श्रींच्या वतीनें केलेला असून त्यास माझी संमति आहे. म्हैसूर इलाख्यांत श्रींचें मुख्य पीठ असून तेथें ह्या प्रश्नाचा निकाल श्रींच्या वतीनें पुष्कळ वर्षांमागें झाला आहे. याकरितां, डिस्ट्रिक्ट पोलीस अक्टाच्या ४४ व्या कलमान्वये मी असा हुकूम करतों कीं सर्व विरुदांवळीसह श्रींच्या आडपालखींच्या मिरवणुकीस परवानगी दिलेली आहे. व मिरवणुकीचे प्रसंगीं शांततेचा भंग होऊं नये ह्मणून योग्य तजवीज ठेवण्याविषयीं डिस्ट्रिक्ट सुपरिंटेंडंट ऑफ पोलीस यांस विनन्ति करण्यांत आलेली आहे यासंबन्धीं धारवाड जिल्ह्याचे म्याजिस्ट्रेटांचा हुकूम व म्हैसूर सरकारच्या हुकुमांच्या सहा छापिल प्रतिही या ऑफिस फायलींस लावून ठेविल्या आहेत.

सोलापूर तारीख ७ आक्टोबर १९०४

(सही) **ए. एफ्. मेकॉनकी** जिल्हा–म्याजिस्ट्रेट.

" दत्तप्रसाद " स्टीमप्रेस सोलापूर.

M E M O R A N D U M.

Read:-

Govt. Pro. No. 1219-26, dated 16th September 1908 passing orders on the report of the Deputy Commissioner, Tumkur District about the visit of the Swamigalu of the Murgi Matt to Honnavalli and Tiptur.

Petition No. D. 46. dated 27th October 1908 presented by Gubbi Yajman Renna and other Lingayets complaining of the passed by the local authorities about sions of the Murgi Swami.

er No. 203 dated 7th November Deputy Commissioner, Tumkur porting on the points urged in tion.

Rec'd no D780 dt 19th Nov 1908
Chairman 2nd Committee convened at

No.

1907 the Govt. issued a of the Murgi Matt; and ed indicated broadly in of such Bahadari. The

Swami went in procession in the town of Chitaldrug and in some of the important places in the Districts of Chitaldrug, Shimoga, Kadur and Hassan without any trouble whatever

In July last, he intimated to the Commissioner of Tumkur, without giving particulars of the dates and places of visit proposed to visit his District and ders should be issued to his subordicers. Honnavalli was the first camp in this District and he came 23rd August.

Some days before the arrival of ahmins and others of Honna petition to the Amildar in rights which they request rded against violation by ar held an enquiry to the Deputy could pass no the Swami's visit on the preced tendent of

that the preparations for the Swami's recep -tion had far advanced pointed out the in- advisability of a hostile demonstration at that stage. On the following day, the Swami's procession went off without any hitch.

4. The Swami stopped there for a few days. The Brahmins and others who had yield -ed at first on the ground of expediency then urged fo' a decision about their right. The Matt people who had till then got on without any hitch were perhaps not prepared to meet the case of the Brahmins and others. They complained to the Government about the detention of the Swami at Honnavalli. An immediate report was called for from the Deputy Commissioner.

5. The Deputy Commissioner submitted an exhaustive report datailing all the facts as summarised above and desired to know if his action met with the approval of Govt. Knowing the impossibility of ~~pointing~~ for all emergencies in cases of this kind and seeing

that the local Officers, who in all cases are the best men to gauge the situation, had in this case acted with tact, Govt, ~~on~~ in their order of16-9-1908, generally approved of the Deputy Commissioner's action and left it to him to decide all questions of local mamul.

6. In the meantime, the Brahmins and others of other places which it was expected the Swami would visit understanding the arguments urged by the local Officers at Honnavalli and Tiptur bagan to complain at once so as not give room for the plea that the preparations had advanced far. Consider -ing the situation, the District Magistrate on 5th September 1908 passed an order to the effect that Amildars and Deputy Amildars should from time to time ascertain from the Matt their next destination and communicate ~~these~~ particulars of all takarars to the Assistant Commissioner, Magistrates of the Sub Division who should in consultation with the Superintendent of Police prescribe the route of the procession.

7. Subsequent to the issue of ~~this~~ the Govt. Order of the 16th September 1908, the Superintendent of Police in consultation with the Deputy Commissioner issued an order to the Amildar of Gubbi, which place the Swami was about to visit, issuing instructions regarding the conduct of the procession there. The Amildar communicated those instruc-tions to the Agent of the Swami who was then at Dodguni, a small village in the Gubbi Taluk. The yejaman and other Lingayets of Gubbi not having been able to secure the visit of the Swami on account of these restrictions have complained to the Govt. about the action of the local Officers.

8. Before disposing of the specific matters referred to in the petition, Govt. deem it right to make a few observations for the guidance of all concerned. His Highness the Maharaja having considered the Matt worthy of the honors which he was graciously pleased to revive and which have been referred to in the Rahadari, it behoves all

Officers of Government to so arrange matters that the intentions of His Highness are not frustrated. The Rahadari is prima facie evidence of the right of the Matt to go in procession with the insignia; and the burden of proof will lie heavily on the party who objects to any of the insignia referred to therein. ~~At the same time, the Matt~~ seeing that there was a strong opposition both before and after the revival of the honors, should understand ~~that~~ in places which it has not visited for years together. ~~obstruction is natural~~. ~~In this view~~ the action of the Deputy Commissioner calling upon the Matt to furnish a programme is well-meant and the Matt would be well advised ~~if instead of trying~~ to rush matters through it got all disputes settled after enquiry . The Deputy Commissioner's second report shows that he only wants a rough pragramme; and Government leave it to his good sense to see that no inconvenience is cuased to the Swami on this score.

9. The attention of the Government has been called to a number of decisions in connection with questions of local Mamul and routes for processions. As there is nothing to show that the Deputy Commissioner and District Magistrate is encouraging vexa-
-tious petitions or has in any other way not properly exercised discretion in this matter, Govt. do not feel called upon to say anything more than that the Mamul referred to in the orders of August 1907 and September 1908 is Mamool based upon Judicial decisions or previous orders of Government ~~Officers~~. It is not necessary to point out to the Deputy Commissioner the principles to be borne in mind in recognizing Mamools . If there should be occasion for any enquiry the decisions may be quoted before him.

10. As regards the question of stopping music , Government desire to make it clear the letter and Endorsement of 9th August 1907 were not intended to impose any more restrictions than those contained in the Chief Commissioner's Notification No.

In this view, it is not necessary for the Murgi Swami to stop music when passing in front of Hindu temples. The Chitaldrug Deputy Commissioner's report No. 165 dated 25th September 1907 would go to show that in the Town of Chitaldrug music was not stopped when the Swami's procession passed in front of Brahmin temples, and there has been no trouble in the other places visited by the Swami. In the matter of stopping music in front of Matts, Government do not now desire to lay down any general rule but would decide each case on its merits.

11. The arguments adduced by the Deputy Commissioner in support of the prohibition of the chanting of vedas by the Linga-yets in the public street are not convincing to Government. There can be no doubt that the chanting of vedas is not indulged in by the Linga.ets to wincn or annoy

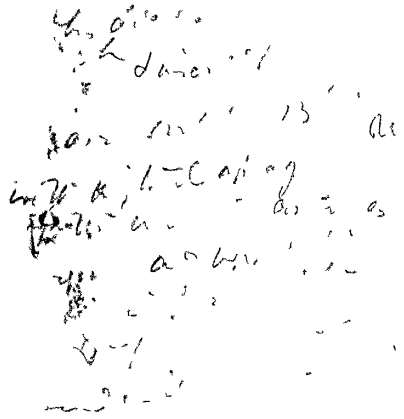
anybody. The Dharma Sastras may prohibit a Brahmin from hearing the vedas chanted by a Lingayet; but such chanting in the public streets violates no right of the Brahmin which will be upheld by a Court of Law. Govt do not see its way to support the Deputy Commissioner's action and they direct that there should be no prohibition of the chanting of the vedas by the Lingayets in the public street.

12. The Brahmins and others object to the Swami styling himself "Jagadguru", to these words being inscribed on arches and to the parading in the procession of a flag on which the word "Jagadguru" is inscribed. The Deputy Commissioner is of opinion that the word "Jagadguru" is a title and that it is for Government to consider whether or not it should be recognised. As there is no express reference in the Rahadari to a flag with this inscription he has prohibited the parading of such a flag.

13. Government cannot accept the De-

puty

Deputy Commissioner's recommendation that the words "Jagadguru" as used by the Murgi Matt constitute a title. The documents produced by the manager of the Matt show that this address has been adopted in many old Sannads and Nirups. They are therefore of opinion that the Swami may style himself "Jagadguru". With a view to ammend the Rahadari, Government desire that the flag may be inspected by a responsible Officer and the words inscribed thereon accurately reported.



14. Government desire to say again that it is not possible to pass a comprehensive order that will cover all cases that may arise and they trust that their subordinate Officers will justify the confidence reposed in them.